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THE

MISSIONARY MAGAZINE

AND

Chronicle.

 FORTY-NINTH GENERAL ANNUAL MEETING

OF THE

 London Missionary Society.

AGAIN the friends and members of the Society have been permitted to unite in the hallowed and delightful engagements peculiar to the season of our Anniversary Meetings. Those important events of the year, to which public attention had been previously directed, had conspired to produce the deepest solemnity, and the liveliest interest among the devout multitudes who attended the annual services. The several sermons and public meetings were such as to impart augmented force to these feelings, while the multitudes by whom they were attended supplied a delightful proof that the cause of Missions continues to stand high and immovable in the affections of its friends. The number of collections on the following Sabbath exceeded, by nearly one third, that of the preceding year; and the amount contributed presents a proportionate increase. The Sacramental Services, forming a solemn and suitable conclusion to the Anniversary, were, as usual, productive of holy interest and delight to all by whom they were attended.

 MONDAY, MAY 8th.

ST. BARNABAS' CHURCH, KING'S-SQUARE, GOSWELL-STREET.

The Prayers were read by the Rev. Mr. WALSH; and the Rev. E. H. ABNEY, Vicar of St. Alkmund's, Derby, preached from Matt. xxi. 3.

 WEDNESDAY, MAY 10th.

SURREY CHAPEL.

The Rev. JAMES SHERMAN read the Prayers of the Church of England, after which the Rev. JAMES HILL offered Prayer.

The Rev. ROBERT VAUGHAN, D.D., preached from Dan. ix. 25, and the Rev. B. S. HOLLIS concluded with prayer.

TABERNACLE.

The Rev. GEORGE SMITH read the Scriptures, and offered prayer.

The Rev. A. F. LACROIX, from Calcutta, preached from Matt. ix. 36, 37.

The Rev. JOSIAH BULL, M.A., concluded with prayer.

 MONDAY, MAY 15th.

SACRAMENTAL SERVICES were held at Sion Chapel; Craven Chapel; Falcon-square Chapel; Surrey Chapel; Claremont Chapel; St. Thomas's-square, Hackney; Stockwell Chapel; Abney Chapel; Tottenham Court-road Chapel; Hanover Chapel, Peckham; Trevor Chapel, Chelsea.

THURSDAY, MAY 11.
THE ANNUAL PUBLIC MEETING,
EXETER HALL.

THE Forty-Ninth Annual Meeting was held at Exeter-hall, on Thursday, the 11th of May. The weather was propitious, and at an early hour the large hall was occupied by a highly respectable audience. The chair was taken at Ten o'clock, by the Right Hon. Sir GEORGE GREY, Bart. The proceedings commenced by singing the 84th hymn, Missionary Collection, and the Rev. Dr. PATERSON implored the Divine blessing.

The CHAIRMAN then rose and said,—My first feeling, in entering this hall, and in looking round on the crowded assembly which it contains, is one of heartfelt gratification, that, after the Society has been established for nearly half a century, there exists an undiminished interest in the prosecution of that great object which it was established to promote. I am assured, that the numerous friends now present will not be wanting in their efforts to maintain the Society in the position it now occupies, and to enable its Directors to avail themselves of the new openings which the providence of God is presenting, for making known the glad tidings of salvation to populous parts of the world, hitherto almost entirely closed against the reception of the truth. The lead which this Society has taken in availing itself of the opening to China, will, I hope, be followed by measures corresponding in some degree to the importance of the object. I trust, that in answer to the prayers offered up, and the exertions made by this and kindred institutions labouring in the same cause, for the advancement of the same philanthropic and truly Christian object, we are not too sanguine in anticipating that the millions of China may, at no distant day, become partakers of the benefits arising from Christianity in this country, and join us in singing hosannas to our common Lord. I cannot, however, omit referring to one other peculiarity attaching to this Society—its catholicity; and in noticing this I would only say, that I do it not in the slightest degree to depreciate the efforts of any kindred institution; for I am sure there is not an individual here who will not bid God speed to every society which has the same great object in view, and who would not hold out the right hand of fellowship to the Missionary, of whatever denomination, who goes forth with the Bible in his hand and the Gospel in his heart, to preach the glad tidings of salvation to the world. Here we are met upon common ground; and I rejoice to know that there are upon this platform the representatives of other Societies, who are labouring with zeal, diligence, and true Christian philanthropy in their respective spheres, but who are here, as I am, to bear

testimony to this great truth—and I think it is a truth which cannot be too boldly stated in the present day—that the great object of missions should be that which this Society, in its fundamental rule, sets before you, namely, to preach the simple Gospel of Christ.

The Rev. A. TIDMAN then read an abstract of the report, which commenced by noticing the Society's proceedings in the South Sea Islands. After referring to the French aggression upon Tahiti, it stated, that, in the islands where the Gospel had been introduced in later years, and which had hitherto been preserved from the evils of Popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, the spot on which the enterprising Williams planted the Christian standard on the day before his martyrdom, two Missionary brethren from England were now stationed. It had been decided to send to China, as soon as possible, ten or twelve additional labourers; and the best endeavours were now being made to engage men duly qualified for the enterprise. Though still called to mourn over the obstacles to the progress of the Gospel in India, presented by the debasing idolatries of the country, the Directors were permitted to rejoice in the progressive diminution of the difficulties with which their brethren had to contend. In South Africa, the desert had begun to blossom as the rose. The stations north of the colony had been visited with gracious manifestations of Divine mercy. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to the cruel vengeance of their inveterate and powerful enemies. Additional martyrdoms had taken place during the year. The Directors had sent forth to various parts of the world, Missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total amount of receipts had been 78,450*l.* 18*s.* 8*d.*; the expenditure, 85,442*l.* 5*s.*

C. HINDLEY, Esq., M.P., then rose and said,—The resolution with which I have been intrusted is as follows:—

"That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting, in receiving the cheering intelligence which the report embodies from the various scenes of the Society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian Missions ought exclusively to be ascribed. And while this meeting would regard every instance of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit, as equally essential to the acceptance and efficiency of Missionary labours."

I have been struck with the varied features which the report exhibits. On the one side you have the bright view of China open to Missionary enterprise; and on the other, you have the sufferings and persecutions of our fellow-Christians in Madagascar. Here you have India—a vast field, calling for extended effort; and there you have Tahiti, which at present seems to be snatched from your possession. I feel that in reference to Tahiti, a great duty devolves both on you, Sir George, and myself, in our places in Parliament. I trust we shall do our duty there. It is to be regretted that the French have recognised the act of Admiral Thouars. It is a stain upon the honour of France; but at the same time I do hope there will be such a demonstration of feeling as will prevent this measure on the part of the French Government from inflicting that injury on our Missionary exertions which at first we might fear. I congratulate you most sincerely in having such an advocate of this cause in the House of Commons as Sir George Grey. He has a motion on the paper for to-night, for the production of papers to show the correspondence which has taken place between the English and French Governments. It may not be in his power to bring the motion on to-night, but I trust that on an early occasion we shall have an opportunity of seeing whether our Government have taken a firm stand against France, and contended that such an aggression upon our ally should not have been allowed. And I hope the time will soon come when the moral feelings of the whole world will stamp that act of a mighty nation with such a character of injustice, as shall prevent the domination to which it has led from being continued. In all the efforts, Sir George, which you are making in Parliament with your usual discretion, you shall have my humble and feeble assistance.

I was delighted to hear from the report, that the Missionaries in Tahiti have not acquired possession of any land. They have thus shown the Tahitians that they desired not the land, but them. They have followed the maxim of the apostle Paul, when he said, "I seek not yours, but you."

I can assure you this is not a trifling matter. I know well that when the New Zealand Company was formed, insinuations were thrown out against the Missionaries, as if they had sought to possess themselves of land, and went to foreign countries for selfish purposes. Let us avoid the very appearance of evil. Sincerely did I rejoice when I found that declaration in the report. The resolution which I have to move states, that, notwithstanding all the success which has attended Missionary labour, this Society desires to recognise in it the great hand of God. Let us always live in this dependence on Divine energy. We may plant and water, but unless God gives the increase, our efforts will be in vain; and when our labours are crowned with success, we ought to be grateful to Him. I trust we shall show our gratitude, not merely by passing a formal resolution, but by using those means which God has placed at our disposal, in order to carry out the great work intrusted to us.

The Rev. EDWARD BICKERSTETH, in seconding the resolution, said,—Sir George, we have laboured together in promoting the cause of Missions almost from our early years. I ought, therefore, to rejoice in doing what in me lies to support a beloved friend in presiding on this occasion; and, amidst the pressure of many engagements on every side, I do rejoice to come forward and give the testimony of a clergyman of the Church of England to our sense of the value of the labours of the London Missionary Society. I have been a member of this Society, I think, for twenty-five years; and in a period when heathen darkness covers our earth to such a vast extent, I have always felt that while the great doctrine of a crucified Saviour, and of salvation by grace through faith unto holiness, is proclaimed by the Missionaries of this Society, I can rejoice in aiding its efforts. But the French aggressions on Tahiti have especially stirred me to come forward and testify my sympathy with your trials, and my hearty prayers to God that it may please him, by those trials, to give a more abundant blessing to your labours. I deeply feel that this is one of those schemes by which Popery is now seeking to spread itself through the world. We feel its influence over all our Missions, and it has become more and more necessary for us to rally round our common Protestantism, and to unite in defence of the great principles of the Reformation. I feel the unutterable importance of our uniting in the promotion of those great objects in which the members of all denominations who love our Lord Jesus Christ are agreed. May the God of all grace give us more and more to walk in those things in which we agree.

Rev. J. J. FREEMAN then rose, and spoke to the following effect:—It has been my privilege since the last annual meeting of this Society, to visit its stations in the West Indies, and I feel quite aware that on the present occasion it is reasonably expected of me that I should endeavour to render some report of that visit. A chasm has been purposely left in the valuable report just read, which it is my task to try and fill. I shall be forgiven for the expression of a wish, that I could do it in a manner somewhat equal to the rest of that work which my efforts are designed to complete. Yet, important as I feel our Missions in the West to be, and ample as that field is for the ambition or discursiveness of any speaker, I could not forgive myself if, in supporting a resolution for the adoption of the report read, and containing a devout recognition of the hand of God, I wholly omitted a reference to some other themes which that report embraces. My deepened interest in the churches in the West cannot make me feel the less for bleeding Madagascar, amidst whose thousand hills and fertile plains I passed some years, and with many of whose honoured martyrs I have been personally intimate. They are men whose names I love, whose memory I cherish, and whose memorial is on high. It is a long dark cloud that continues to roll over that beautiful but afflicted land; and even the patience that adores the hand which, for inscrutable purposes, suffers the wicked to triumph there, and the blood of the just to flow, may be permitted to ask, with the cry of many souls beneath the altar, "How long, Lord?" White robes are given them, and we, their fellow-worshippers, are commanded to wait till the noble army of martyrs is completed, and the time of vindication shall come. Then He for whom they counted not even their lives dear to themselves shall come forth—the Prince of the kings of the earth—wearing by right his many crowns, before whom every knee shall bow in homage, and every voice of a wearied but regenerated world shall shout, "Come, Lord Jesus." After referring to the state and prospects of other parts of the heathen world, Mr. F. continued:—I now solicit the indulgence of the meeting, while I bear my humble testimony to what I have witnessed and examined in the West. So long had our Missions been established in one portion of that field, British Guiana, and so rapidly and largely had they increased in another portion, Jamaica,—so complicated were some of the details of our operations, and so desirous were our Missionary brethren themselves, of a visit from the direction at home, that the Directors of the Society deemed it wise to resolve on

sending a deputation to those regions, and their hope was that I might in some measure fulfil their wishes. I have cheerfully made the attempt. How far I have succeeded, remains yet to be ascertained by the results of the visit. But I may be allowed to say at once, that everything I saw and heard confirmed in my own mind the strong conviction I felt as to the wisdom of the abstract measure of a deputation. I am thoroughly satisfied, that it is a sound measure for Societies at home to visit occasionally their spheres of labour, and the labourers in those spheres, abroad, by such a means as that which a deputation affords. And I strongly commend to our Society again, and to other kindred institutions, the adoption, from time to time, of a similar measure. It was with inexpressible delight, that, having been safely conveyed, within little more than three weeks, by a noble vessel, across the Atlantic, I found myself first on the luxuriant plains of British Guiana, and then amidst the magnificent scenery of Jamaica, mingling with congregations of men so lately in bondage, and now so free, so happy, so grateful, so capable of appreciating the blessings they enjoy, so worthy of all that humanity, justice, and religion have done for them, and so manifestly affording the earnest of the future prosperity of those countries as the industrious, sober-minded, and increasingly intelligent and religious peasantry of those portions of the British Empire. To have witnessed the gratifying and rising condition of those people, was an ample reward for the toils and anxieties of the voyage and the tour, and the absence from family and home. To me it was perhaps more deeply interesting, for I had seen slavery. I knew it as it exists in Madagascar. I saw it in Mauritius, and the Colony of the Cape; and in both I had seen apprenticeship too—that anomalous thing which neither masters nor apprentices ever comprehended, but of which the poor negro himself has often said in his perplexity, "Dem say we slave no longer, and yet we no free. Ah, dem Buckra!" And so having seen both slavery and its twin-sister, Apprenticeship, I rejoiced to be permitted to see freedom, and examine its working and bearing among those same people, and to watch among them the progress of Christian institutions.

I cannot but advert to this subject, and on this occasion, because it is so intimately blended with Christian Missions; and although this is not, in one sense, an anti-slavery meeting, I am sure in the highest sense it is. How could I but feel and entertain strong convictions too, as, in my visit to Jamaica, I passed along the shores, and quite in sight of Cuba, Porto Rico,

and Hayti? The last, indeed, is free, but without the Christianity of Jamaica, and so without its peace or its prosperity. Cuba and Porto Rico have neither its freedom nor its Christianity. Tyranny, oppression, fear, anguish, and death are there the doom of the wretched captive. While slavery lasted, Christianity *could* not flourish in our colonies, and now that slavery is abolished, Christianity *does* flourish. Often when I entered the well-filled Mission-chapel, and from the pulpit surveyed the crowded audience, and saw the attention of the listening throng of men and their families, well clad, well behaved, eager to listen, to understand, to believe and be saved, I have felt the tear of grateful joy burst forth in the recollection that these men, these women, these children, were lately chattels in law; but now free, grateful, industrious and happy—many of them pious and devout, an honour to any community—the joy of our Missionaries, and the destined crown of their rejoicing in the great day. I loved my country the more, because she had set them free, and the blessings of them that were ready to perish came upon her. The emancipation of her slaves was, indeed, a gem in the diadem of Britain. May the glorious example soon be imitated by other lands!

It will not be expected of me to touch, on this occasion, the question of the commercial aspect of the experiment of emancipation. My business is with its social, moral, and religious consequences. There is its great and all-sufficient, and, I would say, its triumphant vindication. I will leave to others to discuss, and perhaps on other occasions, the property-interests of the question; but of this I am certain, that if *that* be good which brings the largest amount of happiness and morality to the largest number of men, then the measure has succeeded—wonderfully succeeded. That some individual proprietors have suffered loss, cannot be denied; but the vast masses have been the gainers, and it was high time they should be. If a general view be taken of the results of the change—the happiness which it has poured into the bosoms of tens of thousands—the peaceful cottages and hamlets that are rising, many of which I visited—the new scenes of domestic and social peace and enjoyment I witnessed—the multiplying signs of intelligence, comfort, and improvement—then there bursts before us, not the fictions of a poet, but the sober and delightful realities of Christian truth, which not the pen even of a Montgomery could fully describe, though it once told well the darker scenes of the picture. For how much of all this they are indebted to the efforts of

the humble Christian Missionary teacher, no man can calculate. Happily, when freedom came, the restraints of the Gospel and the moral influence of the Christian teacher were there; and now the wide experiment, such as the world had never witnessed before, may challenge an impartial investigation by any government or society on earth. One feature in the character of the churches—the Mission-churches—made up of those emancipated men, is their liberality. They have speedily learnt the great lesson of Christian liberality. I look with admiration on the large amounts they have so cheerfully contributed, and are contributing, towards the support of the institutions of religion. They have received freely, and they give freely. I know not the sum total raised by them since 1834, alone, in connexion with the Missions of the various denominations in Jamaica and Guiana; but surely it cannot be less than the magnificent sum of 250,000! A magnificent voluntary effort for Church extension! Of course I am not now speaking of our Society alone; I include all, and I think I am far within the limits. But so far as this Society is concerned, there is one fact I must name; it proved to me the liberal spirit of the people, under the judicious guidance of their Ministers. They cheerfully paid, and more than paid, all the expenses connected with my visit as a deputation, so that no portion of it should fall on the funds of the Parent Society—a circumstance which, I flatter myself, proves tolerably well that the measure of a deputation was acceptable, both among the people and their pastors. And here may I express one word, for it deserves many, as to the gratification I felt in the courteous and fraternal manner with which I was welcomed, not by our own Missionaries alone, but by those of all kindred institutions and other denominations. The Baptists, the Wesleyans, the Presbyterians, and our brethren from America, with these I had much important and delightful intercourse; and to their homes and their congregations I found a cordial welcome.

To give a public and definite opinion on the religious state of the Mission churches, would be a delicate and a difficult task. Yet I must confess, that my full conviction is, that a large amount of *real*, though not of *highly enlightened* piety exists among them. As a whole, I am not impressed with the belief that there is any *extraordinary* piety, anything approaching to the miraculous, either in our own or any other religious community there. The one characteristic feature is, attachment to religious ordinances. The vast majority seem to act as if under some common and powerful impulse, as though they must have their own

minister, their own chapel, and be identified with a religious party, and do something to sustain it by personal effort and sacrifice. With many, I fear, this is all. There is, however, a large average amount of good moral character,—a surprisingly happy amount, considering under what disadvantageous training they had been placed. My conviction also is, that the present condition of the churches is not permanent or final. The transition-state is not yet completed, but the changes are working favourably. As intelligence spreads among some, others begin to seek it for themselves, and these again act on others, and thus the influence will be augmented, and a favourable issue anticipated.

After these general observations on the state of the Missions, may I be allowed to advert very briefly to a few particulars. I commenced my tour in Demerara, where I found springing up an important institution for the training of native teachers and catechists, under the diligent care of our respected and devoted Missionary, Mr. Wallbridge, and where a new chapel is immediately wanted, to meet the growing demands of an increasingly populous city, and the desire of the people to hear the word of God placed before them with fidelity and simplicity. In George Town, also, I had the delight, and it was great delight, of visiting my old friend Mr. Ketley, formerly this Society's faithful and laborious agent there. He occupies a large field of labour, and is indefatigably and successfully occupying it. Few Missionaries have been more honoured in doing good; and there are few stations, in my opinion, of greater usefulness in Great Britain, or any part of the world. It was a cheering Sabbath which I spent with and among his schools and people. His wife, too, is among those who are fellow-labourers in the cause, and worthy of great esteem. I commend him and his flock to the affectionate sympathies of the friends of the Society and the churches at large. His people showed much kindness with reference to Madagascar. Among other things they contributed 50*l.* for a boat to be employed in aiding the escape of the persecuted native Christians from Madagascar.

I felt a deep interest, too, in visiting the congregation formerly under the charge of our devoted, but martyred, Missionary Smith, of Demerara. Many of his old friends came around me, with expressions of the liveliest joy and gratitude in the recollection of his faithful and incessant labours on their behalf. Among these were men who had oft travelled all Saturday night, that they might obtain his instructions on the Sunday morning; then hasten back to the estates where they were slaves; cut their

due portion of grass in the afternoon, and reach home by the allotted time; and yet, on the Monday morning, were flogged and placed in the stocks, for having dared to attend the Missionary. And here may I state a fact honourable to the negro character? I conversed with many who had suffered this harsh treatment, and on whose backs are still the marks of the lacerations they suffered, for no other crime than such as that I have named; but I have never heard one vindictive syllable escape their lips. They often recur to the history of the past, but only to thank God for the happy change which they now experience in their privileges and condition. How changed the scene! Now they can assemble in broad day-light, and bring their wives and children, and call them their own, as they never could before; they crowd to the sanctuary, listen to the sounds of mercy, none daring to make them afraid. On the West coast, our excellent Missionary, Mr. Scott, is rearing a suitable and substantial place of worship at the estimated cost of 2,000*l.* This sum the people are raising by their own efforts—every dollar the result of personal labour. We held a Missionary meeting there during my visit; and when the people had heard our plain statements respecting the demands made on the Society from various quarters where the people are less able to contribute than they are, they at once responded to the appeal of the minister, and offered to relieve the Society from the promise of its donation of 100*l.* to help them in building their new chapel. By an additional effort, said they, we can raise the sum ourselves, and we waive our claims for the 100*l.*; “yes, massa, we able—we will.”

It would be long and tedious to specify every case. I pass to Berbice. In the principal town there, I found a great and glorious Missionary work in progress. Few men are more abundant in labours—persevering and systematic labours—than our Missionary in New Amsterdam. There, also, the people are raising an excellent chapel. Within two years, they contributed specifically for it, 2,500*l.* It will cost double that sum, and they will raise it all. The people determined on building, not a slight flimsy structure, just to last their own lifetime, but for their children too—such a one as a poor pious sufferer, Fitzgerald, (of whom you heard a year or two ago, as remarking, when he paid his money, “God’s work must be done, and I may be dead,”) described to me: “We want build chapel, massa, large, strong, make him last for ever and ever—amen.” It displays also the liberality of the people, that at another station, Rodboro’, in Ber-

bice, a chapel has been reared at an expense of 3,500*l.*, including school and dwelling-house. Others are also in progress, and others are completed, of which I could find much to say, but time would fail me.

From British Guiana and its vast alluvial plains, I crossed to Jamaica—the beautiful, magnificent, and salubrious island of Jamaica—with its stupendous mountain-ranges, and luxuriant plains of rich colonial produce. If the success attending a Missionary enterprise be a legitimate proof of the Divine approval of the measure that introduced it, and the means that have carried it forward, that proof is incontrovertible there. I do not mean that I would try every individual station by that test, but I speak of our Jamaica Mission as a whole. And I do not fear to say it has been a blessing to Jamaica, and will be a blessing still. Possibly, if all the other Societies which were there before ours—obtained a footing in the island, had doubled their energies, everything might have been done for Jamaica that could have been desired. But Episcopalians who were there, left ample room for Nonconformists—Moravians left ample room for Wesleyans—Wesleyans for Baptists—Baptists for Presbyterians, and Presbyterians for Independents; and still there is work enough to be done, and ample space for all, without any party wishing another to be out of the way. Few spots exist in the world more favoured with a zealous Christian ministry than Jamaica; and I am sincerely thankful for it. In the progress of the great cause of emancipation in the world—for onward that cause must proceed—many eyes will turn towards Jamaica. *Its* prosperity will accelerate the freedom of other lands, and that prosperity is identified with the progress of pure and enlightened Christianity. May I add, that I think, for the religious interests of Jamaica; for truth, peace, and prosperity—one great desideratum is, a visit from some of our wealthy, intelligent, and religious lay gentlemen. Just let them pass the winter months there—a delightful escape from English inconveniences, as I found it. Instead of taking a tour of mere gratification along the Rhine, just let them cross to Kingston, pass Mont Diavolo, and feast on the rich and varied scenery of those enchanting regions, and the good they would effect is incalculable, even though it might not be all they wished. But, by advice to churches and pastors, the expression of sympathy, and mingling with the congregations, they would, under the circumstances I have alluded to, do more good than all the speeches made on the platform of Exeter-hall, or the pamphlets that issue from Paternoster-row.

One important thing I must be allowed to add in relation to our Mission churches in the West. I anticipate their being in a position to support themselves ere long, without pressing on the funds of the Parent Society. Many of them have become so already. Some resolved on it while I was there, others are approaching to it, and all are honourably desirous of it. With few exceptions I think they will shortly be self-sustained; so that the resources hitherto expended on them will henceforth be available for other fields. In conclusion, I would say, this Society has ample reason for devout acknowledgment in the manifest blessings which God has bestowed on the labours of its agents in all that portion of the Missionary field which I have been permitted to visit. Had the Society existed for nothing else than to do what it has done in Guiana and Jamaica, it has existed for great and noble objects; it has accomplished a service worth existing for; and it may at this moment turn from the dark and afflictive scenes of Tahiti and Madagascar, and rejoice over the bright and prosperous scenes of the West,—there, thank God, and take courage.

The Rev. W. BUNTING said,—I have the pleasure of moving the following resolution:—

“That this meeting most cordially unites with the Directors of the London Missionary Society in thanksgiving to God for the termination of war between China and Great Britain, and for the greatly enlarged facilities secured by the treaty of peace for the introduction into that vast empire of the multiplied blessings of Christianity. It reviews the various preparatory labours of the Society on behalf of China through a period of nearly forty years with sincere satisfaction, and it hereby records its hearty approval of the measures adopted and contemplated by the Directors for strengthening and extending its Chinese Missions.”

The resolution states that you regard with peculiar interest particular fields of Missionary labour, in which God has especially honoured your Society—I look upon many of them with very pleasing, or, at any rate, with very stirring emotions. Whether we look at their religious state and prospects, their geographical position, their political relations, or at any other secular considerations, I cannot but view them with feelings of the deepest interest. For instance, I turn to Africa, and though the Missionary stations in the south of Africa are but specks in comparison with the vast territorial possessions of Mahomedanism and heathenism beyond, still they are very important, as being next to the interior of the most neglected quarter of the globe. I associate Africa, not only with the prospective reformation of the greatest national wrong which man ever endured from his fellow-man, but also with the most interesting enterprises of civilization and of disco-

very which have been undertaken during the last few years; and there it is remarkable that those two objects are in a fair way of being accomplished in direct subserviency to, and in connexion with, your religious missions: not the light of enterprise, not the light of science, but chiefly the Gospel of Christ is penetrating the darkest population of the earth; dark as to themselves, ignorant, dark, and unknown as to us: there civilization, agriculture, and letters, and social order and happiness, are progressively and triumphantly being established.

I cannot but advert, with peculiar alarm, to the spirit and progress of Popery, as exhibited in its aggressions upon Tahiti. Why do I sympathise with the feelings of the fathers of this Society, in relation to the outrage upon that island? Not, I candidly confess, so much for the sake of liberty and peace, as for the sake of truth, and holiness, and salvation. What is to become—I do not say of your devoted Missionaries, nor of their well-earned rewards—but what is to become of evangelization—the great end about which we are of one and the same mind? what is to become of Christianity? what is to become of the safety of souls in that great archipelago, if Popery is to supplant the Gospel?—if, I say, your faithful and effectual preaching of salvation by grace alone, is to be superseded and set aside by the wretched, Christless, soulless, sacerdotalism of Rome? For the constancy and stedfastness of your converts in Tahiti, I have confidence in God; especially when I remember the martyrs of Madagascar. But when I think of the myriads who occupy unrecognised and unreclaimed territory—of the myriads of Polynesia, China, and elsewhere—the myriads of heathen whom the ministry of pure Christianity, through the instrumentality of this and of other Societies, was in a fair way to have reached and reclaimed—when I think of them; when I behold them stolen upon and circumvented by a Christianity falsely so called, just as the word of God was hovering over these heaps of slain humanity, and the Spirit of God coming from the four winds of heaven to breathe upon these slain, that they may live—when, instead of hearing of this delightful work, I hear of a sort of galvanic process, by which a system that makes no use of the truth, and which has no promise of the Spirit—will cheat men into the mockery of a kind of convulsive devotional life, and yet leave them as it has left the papalized masses of Europe, in spiritual death and in real corruption—when I think of all this, my feelings are not those of hope and confidence; I am rather disposed to take alarm, not merely for the liberty of Noncon-

formity, or the liberty of Protestantism, but for the salvation of the souls of men.

I sympathise with this meeting, and congratulate you, Sir George, for your promised interference in behalf of this noble Society. I trust that all evangelical Christendom, uniting on those higher grounds which I have ventured to express, will combine in the adoption of all proper, and especially all spiritual means, for resisting the aggressions of Popery. There is one thing which is necessary in order that we may be successful in resisting the intrusions of Antichrist. I believe we all, with one and the same mind, yearn for Christian union; and while yet we yearn for it, blessed be God! this morning we have it. This platform, like many others which we have had the privilege of treading during this genial month of May,—this platform affords an earnest of that practical catholicity of which, I trust, some may be spared to witness the full and glorious fruition. And on what principle do we agree? On what principle do we unite on these occasions? I always look upon the Missionary platform as a step higher into the light of heaven than even the platform of a Bible meeting; because, in associating to promote one particular scheme of usefulness, we virtually recognise each other's specific teaching and ministration, as containing all that is vital and saving in the Christian system. We unite on this occasion, to show that the principles on which we differ are, in our solemn and deliberate estimation, subordinate, admitting of postponement without compromise; and that, on the contrary, the principles on which we agree are supreme and essential.

The Rev. JAMES PARSONS rose to second the resolution, and after some prefatory remarks, said,—In order that such a resolution as that which I now hold in my hand may be properly and intelligently carried, let it not be forgotten by us, that we are contending, in connexion with this, and kindred institutions, against the greatest evil that has ever yet afflicted and deformed the world. I mean the apostacy from God under the title of heathenism. There was, only some little time ago, a very imperfect apprehension on the part of Christian men respecting the nature and results of heathenism; but religious Missions have effectively dispelled that delusion. They have removed the veil with which heathenism was shrouded; they have exhibited features of sullen and monstrous deformity, and placed before us a series of attributes which can be contemplated only with loathing, disgust, and hatred. And, therefore, however modified and various may be the external forms of heathenism, its essential features are invariable, whether we view it

in the elaborate system of Hindooism in the empire to which the resolution alludes, or whether we view it in the wider or more savage regions of Australasia, and Tartary, and Africa. We find that, after all modifications, the characteristics and results of it are the same. We do not declaim—we only describe—when we say there is not one truth which it does not oppose, or one falsehood which it does not promulgate; that there is not one virtue which it does not banish; that there is not one vice which it does not cherish; that there is not one blessing that it does not destroy, or one curse that it does not inflict. It spreads its withering blight over both worlds; and after having inflicted upon the present the elements of bitterness and pain, its consummations reign beyond the grave, amid the souls it has placed in destitution, darkness, and despair. This is the apostasy which now reigns over at least six hundred millions of beings, immortal as ourselves.

Again, in order that this resolution and others of a kindred nature may properly be passed, we must fix it further in our minds, that in attempting to communicate evangelical Christianity, we are attempting to communicate that which will precisely remove the evils incident to man, and restore him to the enjoyment of happiness. What is the evidence from the West Indies, from South Africa, from Hindostan, and from the South Sea, of which we have heard this morning? What is the evidence from those islands where our Society unfurled its earliest banners—where it endured its earliest toils, and where it has achieved its largest triumphs, and around which such an intense and fearful interest is now gathered, lest their fair and beautiful manifestation should be blighted by the touch and breath of that spoiler, who never moved but to exterminate, and never lighted down but to destroy? In each and all of these have been accomplished results, in which not to rejoice would be an insult not only to religion, but to philanthropy. The Missionary in his humble guise has far outstepped, and *will* far outstep, the philosopher, and the lawgiver, and the statesman, in the strength of his Divine Master. He is the emancipator, the benefactor, the great deliverer and restorer; and blessings follow in his train. Where *he is*, the wilderness and the solitary place are glad, and the desert rejoices and blossoms as the rose; and when he shall have completed his progress and closed his career, then he will have realised the beatific vision of the prophetic poet, and have given back to the disordered earth the splendours of her golden age.

May I, in connexion with the order of

thought upon which almost of necessity I have entered, remind you of the reason which we have for abounding and devoted gratitude on account of the facilities with which we have been favoured for extending among the nations the Gospel of the grace of God? But let us remember that all these facilities must be regarded as opportunities committed to us by the universal Governor, the neglect and abuse of which constitutes a guilt beyond measure flagrant, a guilt which will expose the nation and the church to overwhelming judgments. Let us know the day of our visitation, and let us acquit ourselves as good stewards of the manifold grace of God. Then we shall exhibit a practical patriotism—and I speak it most respectfully in the presence of one who has consecrated high senatorial eminence by the spirit of vital godliness and piety—we shall exhibit a practical patriotism far greater than can be manifested in the senate or the field. We shall stay the sun of our national glory at its meridian; we shall create around it new elements of prosperity and of honour; and, moreover, beyond local and temporary benefits, we shall have acted as the almoners of Heaven. Heaven has opened the blessings of mercy to mankind; let the infidel deny, and let the indolent postpone, the time to favour Zion is *now*—the time to build the house of the Lord is *now*.

I think of the duties which are incumbent upon the whole body of the faithful, and which the whole body of the faithful are now awakening to fulfil. I remind you of them as follows. The study of the claims of Christian Missions is your duty; to indulge, to cherish, and to display all the emotion which rightly arises from your connexion with the claims of Missions, is your duty. To contribute largely and cheerfully of our pecuniary property is a duty. The necessity of pecuniary contribution is obvious; there is now a demand yet more urgent still, to take our stand as generous supporters of the cause. The East Indies pleads for it; the islands of the South Sea plead for it; India pleads for it; China, especially, with her 360 millions, pleads for it; and we must learn to contribute not merely out of our abundance, but out of our poverty; not only out of our luxuries, but out of our conveniences and comforts, rejoicing if we can make sacrifices for Christ and for souls. Again, to exhibit fraternal kindness and goodwill towards the exertions of other Christians, is our duty, as well as to pray earnestly for the enlarged bestowment of Divine influence. Let the spirit of prayer be carried into every domestic circle, and into the deep and holy recesses of the closet, and, retiring, let us determine that we will

give God no rest, till he make his Jerusalem a praise and, a joy in the earth, and at length we become armed with his omnipotence. Then He will bid the seventh angel sound his trumpet to tell that the mystery of God is finished, and we shall hear the Eternal speaking from his shrine, and saying, "As I live, the whole earth shall be filled with my glory."

The consummation to which I have adverted is one which I conceive we are not, by scriptural principles, permitted to doubt. There is, indeed, much that is adverse; there are many foes that bar the entrance to wide and effectual doors; on various occasions we have to lament falsehood and treachery among those who should have cheered us on; and from other causes there may be some labouring under the depression of fear, while not a few have announced their conviction that the interests of the church of Christ are now in jeopardy and in peril. What! the church of Christ in jeopardy and peril! No. False systems which have usurped the name may be in danger; but the true church—never! The preservation of the church is pledged for the purpose of its universal empire; all its movements are intended for the salvation of the world. If there be occasionally retrograde steps taken, they must be regarded—to use the elegant language of a friend who still remains a glorious memorial of the generation of the ministry that has well nigh passed away—"they are but like the stepping back of a giant, that he may strike the weightier blow." Every movement, apparently insignificant in our Missions, is to be regarded thus, as the fore-shadow of the future, precisely as the root is the promise of the tree—as the bud is the promise of the flower—as the first tender streaks of the dawn are the promise of the meridian day. The word hath gone forth, and it is the promise of the Father to the Son, that he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Here, then, is our great end—an end to promote which we have convened ourselves, under the Divine permission, this day, and this meeting cannot but resolve to advance it. There is not a Christian word, there is not an expression of principle, but will advance it. There is not a thought that enters and illuminates the understanding of a Christian man or woman but will advance it. There is not an emotion which throbs, or kindles in any bosom, but will advance it. There is not a resolve of more determined dedication for the future but will advance it. There is not a gift that shall be dropped into the treasury of mercy, however small and insignificant, but will advance it. And so we have not assembled in vain!

Lord Jesus, we offer ourselves to thee. Thou hast made us already thine agents, in propelling the progress of the chariot in which thou art going forth, conquering and to conquer. This is our recompense and our joy. I have great pleasure in seconding the resolution.

The resolution having been put and agreed to,

The CHAIRMAN said,—Other duties will now compel me to withdraw. I cannot, however, leave without expressing my gratitude for having been permitted to take the chair, and to associate, for a brief time, with these honoured men, many of whom have devoted their lives and best energies to the prosecution of this,—the highest object to which the energies and the talents of the Christian can be devoted.

W. A. HANKEY, Esq., then took the chair.

The Rev. JOSEPH ANGUS (Secretary of the Baptist Missionary Society) rose to move—

"That this meeting hereby records its solemn protest against the violent and unjust proceedings on the part of France, by which the Queen of Tahiti and the native government have been deprived of independence. It reprobrates, as it deplores, the forcible establishment of Popery among an unwilling but defenceless people; and it presents to the Missionaries and churches in the island the assurance of its deep sympathy and fervent prayer under this severe trial of their faith and constancy."

I have much pleasure in taking part in the proceedings of this meeting. Though not prepared, perhaps, to subscribe to all that was said by a preceding speaker, (the Rev. W. M. Bunting,) I heartily agree with him in attachment to this Society. Though not quite agreeing with my friend, the Secretary, in all his views of Jamaica, and thinking that some of the "negative qualities" of the churches there are better than some of our "positive" ones, I yet join in his prayer for their prosperity, and cannot yield even to him in wishes for your success. Nor can I claim credit for this avowal. In the honour of your agents we feel that we share. The learning, the diplomatic talents, the perseverance of a Morrison—the self-sacrificing energy and holy ingenuity of a Williams—the noble, magnificent purpose, and simple-hearted piety of a Moffat—honourable as they are to you, are still more honourable to our common Christianity, for it was Christianity that formed their characters, though you sent them into the field. Their names are ours, as well as yours; and in rejoicing over them, we manifest no heroism; no noble, romantic disinterestedness of charity. We rejoice with you, too, in your success: while heartily thankful if there be conversions in connexion with our Society, we are thankful none the less that there are conversions in connexion with you. Conver-

sion is the chief thing; where, or by whom, or in connexion with what agency, is as the very dust of the balance. May I be permitted to say, further, that we sympathise with you in your sufferings, under the dangers alluded to in this resolution, which threaten your Missions in the South Seas. As fellow-helpers of the truth, we have no language strong enough to express our regret that your stations should be exposed to the sneaking, deceptive, corrupting influence of the Romish church, strengthened, as it will be, by the aid of the secular arm. We cannot but fear that, while the civil rights of the people will be as little regarded in the government as they have been in the seizure of the island, men will creep in among them unawares, and subvert the faith of some, and by their "cunningly devised fables," adapted as they are to the corrupt tastes of human nature, will draw off many of the undecided to a demoralising superstition.

Yet in all this there is cause for joy. Not only are these aggressive movements uniting us more visibly at home—I say more visibly, for I believe that whenever we try to quarrel, we are at heart ashamed of ourselves, and in spite of all, really love one another—but more than this, these movements are always a proof that the stations at which they aim, are efficient and successful. The principle of that church has long been, not to convert the heathen, but to proselyte the Protestant; to follow in the steps of Christian Missionaries, whose goings are established, not to precede them. I rejoice that your goings are established, and that the people of Tahiti are so far Christianized as to excite the cupidity and jealousy of Rome. In the mean time, and whatever our views of this event, it becomes us to remember these churches in our prayers, to entreat that they may not be moved from their steadfastness—that they may stand as sea-lights amidst the tempest and darkness that threatens them, proving by their constancy that their flame is fed from heaven, and that they are built on the everlasting Rock. If I might go beyond my record, and add one suggestion to these remarks, it would be in reference to the future movements of all our Missionary institutions. We are all essentially one, having impressed upon us in fainter or stronger characters the same image, and being united to the same Head. We are all practically one; preaching the same Gospel, honouring and exalting the same Lord. Every one of us would infinitely prefer that the world should be true Christians of another sect, rather than nominal Christians of our own. We are brethren; and since, as Mission churches multiply, their substance becomes great, and the land is not able to bear them, that

they may dwell together, let us at home so regulate our future fields of labour, that there may be no strife between those who are brethren, since we all serve one Master, make one family, and are going, God only can tell how speedily, to the same home. I have much pleasure in moving the resolution.

The Rev. J. B. CONDIT, from Portland, in the United States, after expressing the pleasure he felt in attending the meeting, said, I desire to direct my remarks, chiefly to the single sentiment of the resolution, and that is the expression of sympathy with our brethren in Tahiti, prefacing it, as Protestants faithful to our principles, with a protest against the offensive aggressive action of the French Government. I may be permitted here to speak somewhat in the name of the American Board. Our history has been to some extent alike, not only in successes but in tribulations. I trust, when I speak of the Sandwich Islands, I mention a spot which has a claim to the sympathy of British Christians. You know that when, a few years ago, our Missionaries went to that part of the world, the way had been previously prepared by the providence of God; the islands were opened to them, as it were, by an invisible agency from above, prompting the spirit within. The work was done in the Sandwich Islands in the most rapid manner. I have sometimes compared it to the quickness with which the barrenness of northern regions is turned into the verdure of spring; where there seems to be scarcely any interval between the frost and the flowers, so suddenly does the desert bud and blossom as the rose. We counted twenty thousand members of the Christian church in those islands. And then, just at the time when it really seemed to us as if Christians at home and Christians there had reason to rise with gratitude to God, and to stronger hope than ever, a dark cloud came over the prospect. The cannon's mouth was pointed there; demands like those made at Tahiti were there made. The demands were to some extent yielded: concession was made. The Roman Catholic priesthood found an entrance, and have now for nearly four years been acting in that region. I suppose the result of such things must be to keep the Christian church where she ought to be, down in the dust. We can bear very little success; and it is often noticed that just when we begin to think that all is open and plain, God puts an obstacle in the way, and makes us feel that our strength is not in man, but in the Lord of hosts. With respect to the intrusion of the Romish heresy and all its machinery into the Sandwich Islands, permit me to inform you, that, in a long letter received just before I left

my native shores, from one of the Missionaries, I learned that the Romish church was a very little too late; that the press in these islands had circulated so many Bibles—one edition of ten thousand exhausted, and another going on—that the Missionaries had reason to believe that Romanism could not achieve its victories there. The success which has attended the Roman Catholic priesthood has been in two departments. A number of persons had been dismissed for bad conduct from the Christian churches; chafed in spirit, some of them have fallen into the arms of Romanism. In those sections of the island where Bibles have not reached, and Christian schools have not been planted, they have found some success; but repeated cases are recorded in which persons who had been previously instructed in the Gospel have gone into the Romish chapels, and looked round the walls, and when they have come out have exclaimed, "Why, this is our system of idolatry over again, and we cannot have it." There is one fact from which hope may be derived. One of the chiefs of the Sandwich Islands, in connexion with the Rev. Mr. Richards, has been lately upon the American shores, and has addressed a letter to the American government, asking a recognition of the independence of the Sandwich government, &c., that the people of these islands may be in some degree protected henceforth from any such invasion as that which has been recently made upon Tahiti. To that application a favourable answer was given, and I heard that they were going to France on a similar mission; but how they are likely to succeed there I cannot tell.

The Rev. A. TIDMAN: France has consented to it.

The Rev. R. B. CONDIT. I was not aware of that fact. It is the remark of Milner, that "to believe, to suffer, and to love, was the primitive taste." The Missionary, in the exercise of faith, leaves his native land, goes to the destitute, and plants among them the standard of the cross. Nothing else will sustain him in his work. There is faith, but there is hope too; in the horizon, in the distance, it shines bright, and beckons us onward. I cannot give up hope. Whatever may cause other minds to yield to alarm, hope is still left, and let us cling to it. But a greater than these is love. I do feel that we have not yet known the full power of love, though I admit that love has presided at all your meetings which I have attended. It is love that can touch misery and handle wretchedness. Love will go out and embrace the object about which faith and hope are exercised. Faith and hope have no tears, but love can weep. Love is the very heart, the vital element of

your enterprise, and let it be infused more and more into all your operations. The resolution proposes that you should give the testimony of your sympathy with your brethren in their afflictions. How shall we testify it? Oh, my dear friends, it is very easy to shed tears here, but let us remember that our brethren want something more than tears. I remember that when that venerable man, who is now almost become a patriarch in our history, the Rev. Daniel Temple, after returning home some years ago to bring his children back and to leave them in America, was about to bid them farewell, one of them, a little son nine years old, said to him, "Father, why do you go away and leave us here?" "My son," said he, "my duty calls me to go." "Father," said the child, "can't you bring your duty here?" Oh, my friends, I hope you have settled this matter conscientiously; and if you can bring your duty here, I pray you to take care that you do it at home. It was your own Fuller who said, that after some have gone into the mine, we must remember that it is our duty to hold fast the rope. Let us take care that we do really feel for our brethren; let us make such a manifestation of feeling as shall reach the spirits of our brethren, and convince them that we do really sympathise with them in all their trials.

The resolution was then carried unanimously.

The Rev. J. SHERMAN briefly moved—

"That Thomas Wilson, Esq., be the treasurer; that the Rev. Arthur Tidman and the Rev. Joseph John Freeman, be the foreign secretaries; and the Rev. John Arundel be the home secretary, for the ensuing year. That the Directors, who are eligible, be re-appointed; and that the gentlemen whose names will be read be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies. Also, that the most respectful and cordial acknowledgments of this meeting be presented to the Right Hon. Sir George Grey, Bart, M.P., for his obliging services in presiding on this occasion, and conducting the business of the day."

The Rev. A. F. LACROIX, in seconding the resolution, and taking leave of the meeting, prior to his departure for India, spoke to the following effect:—I cannot allow this opportunity to pass without expressing my heartfelt gratitude for the kindness with which you have received me. Nothing can be more gratifying to my feelings than that my feeble endeavours have, I hope, in some measure, tended to increase the interest which is felt in this country for India. If this has been effected, the fondest wish of my heart has been realized. My heart was full of India—full of its claims; and you know that from the abundance of the heart the mouth speaketh. Therefore, whenever an opportunity was afforded I spoke about it, not only in this country, and in Scotland, but in my own

native land, in Switzerland, France, Belgium, Germany, Holland. Wherever I went, India held the uppermost place in my thoughts. While, however, I have constantly held forth India as a most promising sphere of missionary operations, I cannot conceal the fact, that there does exist in that country numerous and very formidable obstacles, that will require the persevering efforts of British Christians to overcome. Your Thames Tunnel was not completed in a few days, as a road over a meadow of the same length would have been. Why? Because of the numerous obstacles that were to be surmounted; they were so great that many thought the undertaking absolutely chimerical; still, by arduous and persevering efforts, they were all surmounted, and now that work, in its finished state, attracts the admiration of all, and forms a splendid memorial of British enterprise and perseverance. Let British Christians but manifest the same unflinching exertion in reference to India, and I doubt not that in his own good time the Lord will cause the stupendous work of the conversion of the myriads of its inhabitants to be accomplished.

I will not trespass further on your time, but sit down commending myself and my dear brethren of the Indian mission to your most earnest and fervent prayers and re-

membrances. I cannot tell you how consoling it is to your Missionaries in heathen lands, amidst all the trials to which they are exposed, to enjoy your sympathies, and to be remembered by you at a throne of grace. We also shall pray for you and sympathise with you. You may stand in need of our prayers. Times are becoming critical in Europe. From what I have observed during my late travels through this country, and in various parts of the continent, I feel that a mighty struggle between light and darkness is at hand. Oh! may you all, when it arrives, acquit yourselves of your duty manfully and faithfully, as it behoves Christians to do. And what shall I say more? I will only add, let us then all pray for each other; you, for us in heathen lands, and we for you in Europe; and let us all in the strength of God believe, that, wherever we may be placed, and whatever be the spheres which the Lord has appointed to us, we will be faithful to him to the end. We will fight the good fight, keep the faith in the firm hope that his kingdom will soon be established, and that when the conflict is past, truth, holiness, and happiness will fill that world which too long has been the seat of error, sin, and woe.

The resolution was then put, and carried, and the meeting adjourned.

ADJOURNED MEETING.

THE adjourned meeting was held at six o'clock, at Finsbury Chapel, and the attendance was again very numerous. F. SMITH, Esq., took the chair. The services having commenced by singing the sixty-fourth Hymn (Missionary Collection,) the Rev. J. ROWLAND, of Henley, supplicated the Divine blessing.

The CHAIRMAN then rose and said:—In adverting to any peculiar encouragements during the past year, in reference to this Society, I shall do so more with the desire of eliciting the opinions of our beloved and esteemed missionary friends present, than with a view of expressing my own. The two well-known facts which have awakened so much interest in the Christian world, (for the interest is not confined to this Society, but extends to all who love our Lord and Saviour,) have reference to China and Tahiti. These occurrences are very different in their nature, and bear a different aspect; the one being an occasion of much joy and gratitude, the other of deep regret. With respect to China, it behoves us to see the over-ruling hand of Providence, which guides and directs the affairs of nations as well as of men, in working out means for the furtherance of the Gospel of Christ. It now rests upon the Christian church to avail themselves of the opening which has thus been presented to them. With regard

to Tahiti, the labours of the Society, carried on during forty years, appear to have been blighted; and the events which have taken place are distressing to the Christian mind, and appear to be destructive to Christian hopes. But they should guide us to look up to God in this case as well as in others, entreating him to lead us to the adoption of those means by which his own glory shall be extended, and the power of his Gospel more decidedly felt.

The Rev. J. J. FREEMAN read a brief abstract of the Report, of which a few of the leading features have already been given.

The Rev. S. THODEY, of Cambridge, then rose to move—

“That the Report, of which an abstract has been read, be approved, printed, and circulated. That this meeting, in receiving the cheering intelligence contained in the Report from the various scenes of the Society's labours, and in the efficiency of its diversified means of operation, feels constrained to present its humble tribute of gratitude to Almighty God, to whose love and power all real success in Christian Missions ought exclusively to be ascribed; and while this meeting would regard every instance

of success both as an encouragement and a claim for extended effort, it would also cherish increasingly a deep and prayerful sense of dependence on the energy and grace of the Holy Spirit as equally essential to the acceptance and efficiency of Missionary labours."

With regard to the sentiments expressed in the resolution, we confidently believe that the statements of the Report furnish alike an encouragement to, and a claim upon, Christians for increased exertions. May I remind you of the importance of missions, and our encouragement to promote them by the progress of society within the last three centuries. During that period the process of preparation has been going on introductory to the wide diffusion of the word of Christ throughout the world. As certain as the downfall of the four great nations of antiquity was preparing for the march of the Prince of Peace, so certainly you may trace the hand of God in now making way for the introduction of the Gospel throughout the world; and in the same space of time, the noblest and most distinguished men have arisen to adorn and grace society. Providence has provided, step by step, the means of arousing the intellect of the world, thus preparing the way for the triumphs of the Gospel of our Lord Jesus Christ.

If Great Britain be true to the expectations of the world concerning her—true to the designs of the providence of God in her elevation, I venture to say that she will write her history in the annals of the world in characters of light; but if she were now to withdraw from the enterprise—like Judea, she would be blotted from the map of the nations, because she knew not the day of her visitation. We call upon you, therefore, to yield yourselves to all that God demands, and all that a devout mind would prompt. We do not meet in the spirit of rivalry, but to carry on the work of God. May I urge on your consideration that the London Missionary Society has a peculiar claim—it arises not only from the events recorded in the Report—not only from the success with which God has been pleased to crown it, but also from the recollections of what the Society has originated. It has given birth to other objects—it has encouraged a kindling and a kindred spirit: every Missionary Society under heaven has been better for its example and its great success.

The Rev. W. STALLYBRASS, Missionary from Siberia, rose to second the resolution. Having offered a few introductory remarks, he said:—It is now twenty-six years since I first left my native land; twenty-four of which have been spent in actual service, in different departments of Missionary labour, among the heathen in that part of the world. Siberia is peopled by two classes

of inhabitants. It is a land of banishment and exile, but none except ourselves have ever been banished from it. The aborigines are of the Mongolian race, and to them our efforts were directed; they are the votaries of Buddhism, and have gods innumerable. I laboured there for sixteen years without seeing any fruit of my ministry; but one day, a little boy had a frame round his neck, in which there was his god—he had learned that portion of Scripture, "The gods of the heathen are no gods"—and he applied this to his own. When surrounded by his school-fellows he said to them, "I do not believe this is a god, I shall throw it in the fire, and if it will burn it is not God." His companions trembled; they expected the god would jump out of the fire and devour them; nevertheless, curiosity led them to witness the carrying into effect of his determination; he threw in the god, and it was burnt. This is a delightful proof of the effect of simple instruction from the word of God.

The resolution was put and carried, and

The Rev. J. ALEXANDER, of Norwich, rose to move—

"That this meeting congratulates the Directors of the Society on the very gratifying Report presented by the Rev. J. J. Freeman, of the state and prospects of the Society's Missions in British Guiana and the Island of Jamaica, from which the strongest hope may be entertained that the Mission churches in those colonies will, for the greater part, be shortly self-supported, and that in their future zeal and liberality valuable assistance to the cause of Missions may also be anticipated."

The resolution refers to the Report delivered this morning, and that Report, I am happy to say, is entirely satisfactory and gratifying. We know that our brother Freeman has been long and efficiently connected with our cause. He laboured in Madagascar; then he came to be connected with the Society at home; he has visited the West India Missions, and has returned in the fulness of the blessing of the Gospel of peace. It appears from the Report which has been read this evening, and from that verbally given by Mr. Freeman this morning, that much has been done in the cause of Missions—much of labour—much of pecuniary expenditure—much of success—but we are not yet perfect. We believe that men living without Christ are living without hope, and are perishing for lack of knowledge. Believing *that*, there ought to be a corresponding practice, and every one ought to put forth increased energy and determination to pluck men as brands from the burning. If we really believe the truths of the everlasting Gospel, we should pay more attention than has ever yet been done to our Redeemer's authority, and to the command, "Go ye into all the world, and preach the Gospel to every creature."

The Rev. J. J. FREEMAN then rose and detailed a few of the leading facts connected with his visit to the West Indies, as delivered at Exeter-hall in the morning.

The Rev. S. HAYWOOD, from Berbice, in seconding the resolution, said;—I have come from a land, where I have had many difficulties to encounter; but there is no trial which we ought not to be willing to endure if we can but carry a cup of cold water to the meanest disciple of the blessed Redeemer. The first sermon that I preached at my present station was on the blessed and glorious day of negro freedom. You may well imagine what my emotions were on that occasion. I stood in the midst of 6,000 black people, and I felt that the fields were fast ripening unto the harvest. At that period not one of the people could read, not one was married, not one was baptized, and none knew anything of the Gospel except what they had heard from the people on the estates of New Amsterdam or Demerara. While I was preaching the most important truths, such was their inattention, that they went round to each other with wooden bows filled with water, that they might drink. But, after a short time, one and another began to listen, and to look to Christ for mercy. A man came to me and said, "I cannot get away from the story you have told. I tried to walk, and he kept by me; I ran, but he kept close; I went to bed, put my hand on my eyes, 'go to sleep,' but my eyes still open, and story come again. When the story come so fast, I said, now, boy, (a term they use when speaking of any thing,) to-morrow there is my shovel and my cutlass, I will go into the field, and I will pass you then. I go into the fields, and begin to work, and I find the story go into the ground as fast as the shovel." I inquired what was the end of his story, and he replied, "I feel that I must love the blessed Redeemer; that I must be married, instead of living as I now do; that I must be baptized, and give my heart to Christ." Multitudes thus came forward. God made himself known among the people, and it appeared as if a nation were being born in a day. When laws were passed at the time of freedom, every Dissenting minister was allowed to marry those connected with his own congregation, and numbers came to me to have this rite performed. Some of the congregation then said, "We must have a chapel." I inquired where they would get the money; to which they replied, "Never mind that; we will put up bit by bit, till we get it." The building was ultimately erected, and cost 1,000*l.* We formed a church consisting of fourteen persons, that continued to increase, and for the last three or four years

we have had from 300 to 350 people in Christian fellowship. I cannot tell you their gratitude to the Christian people in England for the kindness shown them. During the last year we have refunded to the London Missionary Society every farthing that we have received. We held meetings in Berbice; but we reverse the plan adopted by you; we make a collection before the speeches are delivered, and I have known 200*l.* deposited at one meeting.

The resolution was then put and agreed to.

The Rev. W. BUYERS then rose to move—

"That this meeting cherishes powerful and most affectionate sympathy with the Christian church of Madagascar under the prolonged and aggravated sufferings of its persecuted members; while it feels devoutly thankful that the Saviour, for whom they are counted worthy to suffer, has sustained them amidst fiery trials, and kept them faithful even unto death."

We surely ought to cherish feelings of interest in our persecuted and afflicted brethren in Madagascar. We have heard that they have exhibited the faith and patience of the martyrs of primitive times; and we may rest confident that in Madagascar, as in other lands, the blood of the martyrs will prove the seed of the church. As I am about to leave England in a few days, I have simply to bid farewell to the Christian friends present. I have received, since I have been in this country, much kindness, much Christian sympathy and hospitality from many now present, from many who are absent, and especially from the Directors and officers of this Society, and I wish thus publicly to testify my thanks for it. I came to this country for the restoration of my health, and to print the word of God, and other works, for the benefit of India. These ends having been accomplished, I shall return in a few days to the interesting scenes of my former labours. I do not consider it as a hardship to proceed to India, but, on the contrary, I look forward to it with delight; and I shall rejoice, the day that I reach her shores, to preach that Gospel which can alone cheer and animate us in time, and point us to a blessed eternity beyond the grave.

The Rev. J. ARUNDEL briefly seconded the resolution, which was then put and agreed to.

The Rev. G. CHRISTIE moved, and the Rev. G. GOGERLY seconded—

"That the most respectful and cordial thanks of this meeting be presented to Frederick Smith, Esq., for his kindness in presiding on this occasion, and conducting the business of the evening."

The resolution having been put, and carried by acclamation, the Chairman briefly replied, and the meeting separated.

ANNIVERSARY COLLECTIONS.

	£	s.	d.		£	s.	d.
AGGREGATE OF CONGREGATIONAL COLLECTIONS, LORD'S DAY, MAY 14th	*1418	11	7	ST. THOMAS'S-SQ., HACKNEY	16	7	4
ST. BARNABAS' CHURCH	15	16	1	STOCKWELL CHAPEL	18	17	10
SURREY CHAPEL	120	14	6	ABNEY CHAPEL	8	0	8
TABERNACLE	41	8	9	TOTTENHAM COURT-ROAD	17	5	8
EXETER HALL	224	4	10	HANOVER CHAPEL, PECKHAM	25	9	2
FINSBUBY CHAPEL	41	13	1	TREVOR CHAPEL, CHELSEA	22	0	0
SION CHAPEL	17	15	0				
CRAVEN CHAPEL	19	10	0		£2076	4	10
FALCON-SQUARE CHAPEL	15	2	2				
SURREY CHAPEL	33	5	5				
CLAREMONT CHAPEL	20	2	9				

* The sums collected at the respective places of worship will be separately acknowledged in due course.

Received from S. Ray, Esq., Treasurer to the Suffolk Society in Aid of Missions, on account 1000 0 0

Omitted in last Chronicle :—

Old Gravel Lane 7 0 0
Hales Owen 8 7 0

MEETINGS FOR SPECIAL PRAYER.

WE again invite the members of the Society, and the Friends of Christian Missions in general, on Monday the 5th instant, to unite their earnest supplications, with their Protestant brethren on the continent, to the God of all grace :—

“ 1. To deliver our brethren in the South Sea Islands, and the whole Church, from the attempts of the Papacy.

“ 2. To pour his Holy Spirit from on high on all the Evangelical Churches, and to unite them by a living faith.

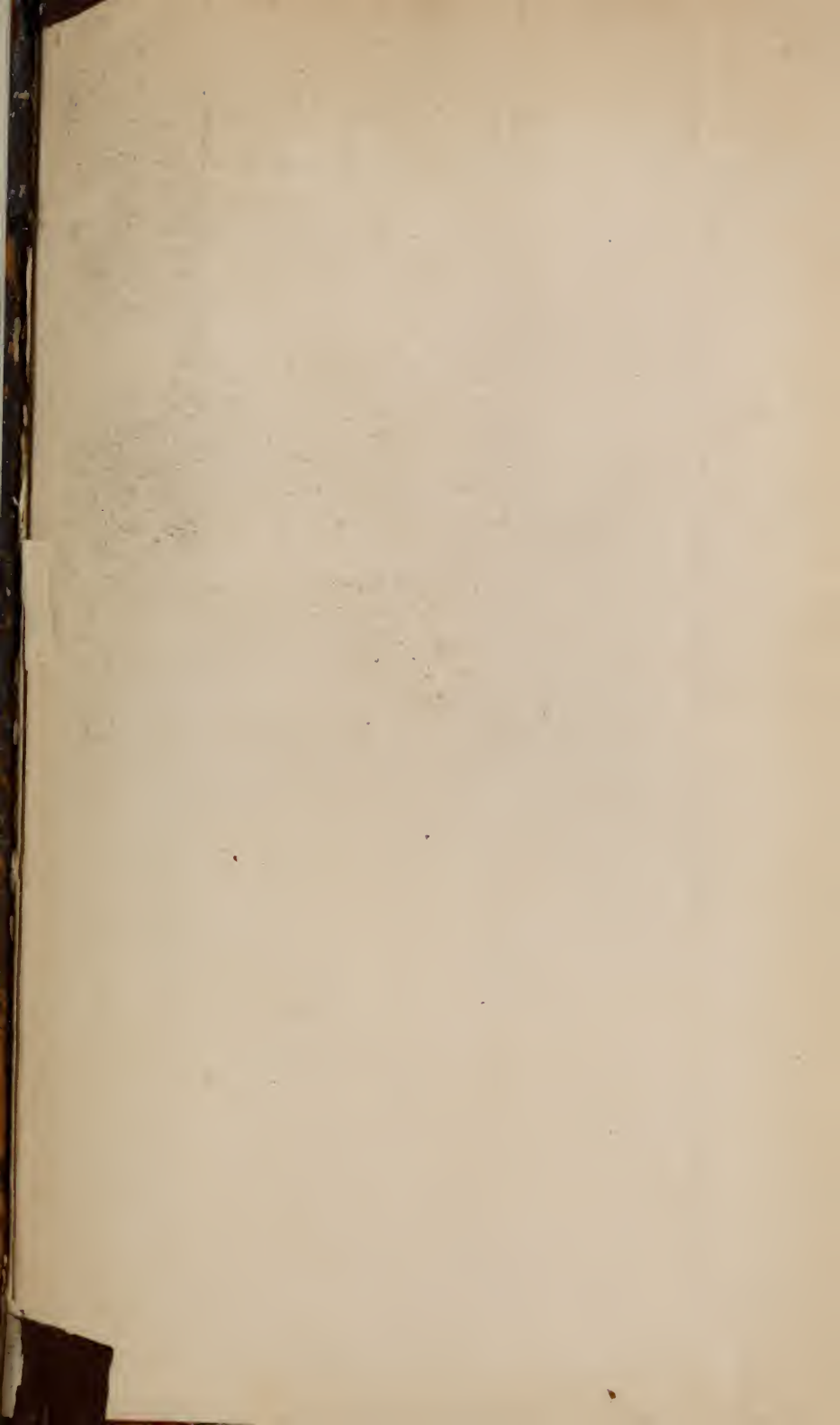
“ 3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

“ 4. To speedily consume ‘*by the Spirit of his mouth*’ (2 Thess. ii. 8) the deadly errors of the Papacy ; to break the yoke which she has imposed upon the necks of so many people ; and to lead by his counsel the souls whom she would estrange from Christ, and who ought to be dear unto us, into the glorious liberty of the children of God.”

DEATH OF MRS. BIRT, IN SOUTH AFRICA.

THE friends of the Society will participate in the extreme distress and sorrow which the Directors have felt on receiving intelligence, within the last few days, of the death of Mrs. Birt, in Caffreland, in consequence of an accident which occurred while travelling in company with her husband, from the sea-side to the station at Umxelo. The full particulars have not been yet received ; but, in all probability, we shall be enabled to communicate them in our next number.

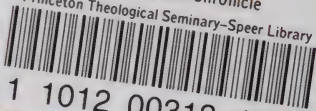
Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London ; by G. Yule, Esq., Broughton Hall, Edinburgh ; J. Risk, Esq., Cochran-street, Glasgow ; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.



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